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But, having no wish to make a *bull* of this article, we return, as in duty bound, to the *cow*, whom we have seen to be, on certain occasions, fully entitled to the appellation of *MON* or a solitary one. Hence then, it is scarcely necessary to add, comes the natural relationship between this animal and an island, the latter separating itself from the great mass of continental territory as the other occasionally disunites herself from her fellows. This abstract view of the question were itself enough to decide it; but this is not all. For, in order to prove, that the consimilitude, of which we are speaking, has had its origin in the segregative character of the cow on the occasion alluded to,—to prove this, we repeat, almost to a demonstration, we may adduce the extraordinary fact, that an islet, contiguous to the Isle of Man, is called the Calf of Man. And, if that be not sufficient, two other instances occur off the Irish coast, one off that of Down, and the other off Dublin, where two islet rocks, one larger than the other, are called “The Cow and the Calf.” Nothing, we conceive, can be more conclusive as to the affinity anciently supposed to exist between cows and calves, on the one hand, and islands and islets, upon the other. The appropriation of the word *MON*, therefore, to the two occasions, above mentioned, has its foundation in nature\*, and adds one more to the many proofs of the venerable purity and philosophical character of the Welsh tongue.

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## EXCERPTA.

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TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Accident lately threw in my way a small work, by the Rev. James Adams, a Scotchman, printed at Edinburgh in 1799, entitled “*The Pronunciation of the English Language vindicated from anomaly and caprice,*” with “*An Appendix on the Dialects of the Human Speech in all Countries.*” It is on account of a passage in the “Appendix,” that I take the liberty of calling your attention to this publication. The following is the

\* [*Query Extraordinary*].—Has the English word *moan* any thing to do with the bellowings of a lonely cow in search of her calf,—*φραζεσα βόητη μοχθους?*

extract in question, which you would much oblige an old correspondent by inserting amongst your *Excerpta*. It is by no means, however, my wish to offer any prefatory vindication of this extract, which I transmit, not merely because it falls within the plan of the CAMBRO-BRITON, but also as a literary curiosity, worthy of being rescued from its present obscurity.

#### LANGUAGE OF PARADISE.

“The question has often been asked, what language was spoken by Adam and Eve in Paradise? A learned etymologist, in the time of Queen Elizabeth, wrote a folio, to prove that it was pure Welsh\*. Not only the assertion, but the very problem, is still received with laughter, to which I expose myself by not letting loose those muscles, which exhibit the impression of ignorance joined with surprise; for that is the source of this weakest passion of man, laughter, which is no confutation of error. A philosophic pause will create doubt, and doubt may produce a problem, and a problem be supported with specious reasons tending to point out a hidden truth, that the learned Welshman soared above the reach of vulgar prejudice and ignorance.

“First, then, the Almighty did not destroy, but only confounded, the form and texture of original language; therefore, it still remains substantially in the general speech of man. Next, may we not ask, if it is not within the power of the grammatical skill of eminent linguists to analyze and decompose literary mixtures, as able chemists resolve natural and medical mixtures, into their component parts? Now, what are Greek and Latin, or languages formed on similar principles, but a disguise, concealment, or confusion of radical words, found chiefly in expletive syllables? Cut them off, and you will find the root is commonly a Hebrew monosyllable. This experiment being equally verified in pure Welsh, we may conclude that Hebrew, as far as now understood, or Welsh, was the first language of man; but, as Hebrew takes the lead in the opinion of all that are not adepts in the Welsh tongue, the conclusion

\* We should feel much obliged to any of our correspondents, that could inform us, who this “learned etymologist” was, and what was the title of his work.—ED.

will be in favour of the former. But this cannot destroy a second problem, viz. that, if Welsh was not used by Adam and Eve in Paradise, Welsh, bearing much radical resemblance with Hebrew, is, however, the second least corruption of primitive language, and probably that smallest of corruptions, which Japhet's sons brought from the South, and planted in the Isles of the Gentiles, viz. our islands. This proposition will receive additional strength, when we divide the same *honour of originality* with languages, affinitive to the Welsh, the Gaelic of the Highlands and old Irish. It moreover seems probable, that the same language existed in the islands scattered on the coast of Gaul, and in those parts at least, which were more contiguous to us, as Cæsar hints in his Commentaries, and the name of Gallic seems to express. As in chemistry, so in grammar, experimental proofs and examples are more convincing than speculation. There is not an illiterate wanderer in the mountains of Wales, North Scotland, or Ireland, who does not understand the first verse of Virgil's *Æneid*, despoiled of its expletives.

Arma virumque cano Trojæ qui primus ab oris.  
*Arm agg fer can — pi pim fra or.*

“The grand expression in Gen. ch. v. in Greek, Latin, &c. is equally reducible to the same decomposition.

Γεννητω	φως	και	γεννητο	φως.	* *
<i>Gennet</i>	<i>pheor</i>	<i>agg</i>	<i>genneth</i>	<i>pheor.</i>	* *
Fiat lux	et (ac.) lux	facta	* * *	fuit.	* *
<i>Feet lur</i>	<i>agg</i>	<i>lur feet</i>	* * *	<i>fet.</i>	* *”

So far Mr. Adams.

Upon pointing out this passage to a Cambrian friend, than whom no one is more thoroughly versed in his native tongue, he immediately suggested the possibility of turning the preceding quotations into Welsh of more purity than Mr. Adams's Gaelic, and nearer, in each case, to the original. This accordingly he did, without hesitation, and I have no doubt, your readers will be pleased with the following result.

1. *Arvau ac gwr canwyo Troiau cw priv o or.*
2. *Ganed fawdd, ac y genid fawdd.*
3. *Bydded lluch, a lluch a feithied.*

One or two of the words in these examples may appear somewhat strange to the ordinary Welsh reader; but they are not, therefore, the less genuine. They are, in fact, pure Welsh words in ancient use, and, for that very reason, strictly appropriate to the occasion, on which they are here employed. Without farther comment I leave this curious *excerptum* in the hands of your readers, such of whom, as are Welshmen, will, no doubt, hail, with transport, this new testimony to the primitiveness of their vernacular language. Nor, let any one exclaim, in the words of the Roman poet,

*Quodcunque ostendis mihi sic incredulus odi.*

CELTA.

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## THE MISCELLANIST.—No. XVI.

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### I. ORIGIN OF LANGUAGE.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR,—In the leading article of your last Number there are some observations to which I cannot altogether subscribe. With every thing said respecting the Antiquity of the Welsh tongue I perfectly agree, and feel obliged to the author for his able discussion of the subject. But my opinion differs from his with respect to the origin of language. In the disputes on this point I cannot say that I am at all versed: the arguments that have been adduced by the learned on both sides of the question I am not acquainted with. You will perhaps, therefore, consider me incompetent to say much on the subject; however, I trust you will excuse me for mentioning one plain argument, which appears to me rather strong against the supposition, that language, at first, was not the gift of God. It is not an argument, that depends at all on any thing in the Scriptures, (for I can see nothing in them decisive one way or the other,) nor on any ancient records, but rests on what seems to me to be the very nature of things. That language was at first communicated to man by the Almighty I can no more doubt, than that the substance of his food and the materials of his raiment were provided for him. There is nothing new, says the Preacher, under the sun; there is nothing in this world,